



UNIVERSITI PUTRA MALAYSIA

***INFLUENCE OF VALUES, HALALAN-TAYYIBAN AWARENESS, AND
ATTITUDES ON YOUNG MUSLIM CONSUMERS' INTENTION TO
PURCHASE HALAL COSMETIC PRODUCTS***

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**INFLUENCE OF VALUES, HALALAN-TAYYIBAN AWARENESS, AND
ATTITUDES ON YOUNG MUSLIM CONSUMERS' INTENTION TO
PURCHASE HALAL COSMETIC PRODUCTS**

**By
SUTONO**

**Thesis Submitted to Graduate School of Management, Universiti Putra Malaysia,
in Fulfillment of the Requirements for the Degree of Doctor of Philosophy**

September 2016

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DEDICATION

To my wife, Nana Istafa,
and our children, Affan Wildan and Nazula Ilma,
with love



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Abstract of thesis presented to Senate of Universiti Putra Malaysia in fulfillment of the requirements for the degree of Doctor of Philosophy

INFLUENCE OF VALUES, HALALAN-TAYYIBAN AWARENESS, AND ATTITUDES ON YOUNG MUSLIM CONSUMERS' INTENTION TO PURCHASE HALAL COSMETIC PRODUCTS

By

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September 2016

Chairman : Professor Samsinar Md. Sidin, PhD
Faculty : Graduate School of Management, UPM

Consumers have attached increasing importance to values of safety, health, environment and animal friendliness in the products they consume. Meanwhile, the wholesomeness concept of *halal* does not cover the *Shariah* requirement only, but also the sustainability concept of personal hygiene and public safety. This trend is shown by more consumer demand for value-based items such as products that are *halal*, natural and eco-friendly. However, discussions and empirical examination of these issues are limited. Therefore, this study attempts to explore the influence of type of values (self transcendence and conservation), *halalan-tayyiban* awareness, and attitudes on intention to purchase *halal* cosmetic products. The data was collected through a self-administered questionnaire survey with purposive sampling on 560 Indonesian young Muslim consumers. The data was then analyzed using Structural Equation Modeling. Findings of the present study revealed that type of values (self transcendence and conservation), *halalan-tayyiban* awareness, and attitudes were all important predictors of intentions to purchase *halal* cosmetic products. Overall, the results of this study confirm applicability of the value-attitude-behavior model in the context of *halal* cosmetic purchasing. Self transcendence and conservation were found to be predictors of *halalan-tayyiban* awareness of cosmetic products. *Halalan-tayyiban* awareness of cosmetic products was found to influence attitude towards *halal* cosmetic products. The findings also revealed that *halalan-tayyiban* awareness of cosmetic products may have mediated partially the influence of conservation on attitude towards *halal* cosmetic products. Conclusively, the findings demonstrated that there was significant relationship between attitudes and purchase intention of *halal* cosmetic products. An important theoretical contribution of this study is extending the value-attitude-behavior model by exploring *halalan-tayyiban* awareness. This study recommends marketers to integrate the concept of *halalan-tayyiban* in their strategic marketing activities to increase consumers' *halalan-tayyiban* awareness of *halal* business practices, which in turn may enhance the image of *halal* products. The present study also suggests manufacturers to implement the concept of *halalan-tayyiban* into the products they produce.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

PENGARUH NILAI-NILAI, KESEDARAN HALALAN-TAYYIBAN DAN SIKAP KEPADA NIAT PEMBELIAN KOSMETIK HALAL PENGGUNA MUDA ISLAM

Oleh

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Pengguna semakin didedahkan kepada kepentingan nilai-nilai keselamatan, kesihatan, tanggungjawab kepada haiwan dan alam sekitar dalam penggunaan produk. Sementara itu, konsep halal tidak hanya meliputi keperluan Syariah semata-mata, tetapi turut menekankan aspek pembangunan, kebersihan dan juga keselamatan. Tren penggunaan dan permintaan produk berasaskan nilai, alam semula jadi, dan mesra alam kini semakin meningkat. Walau bagaimanapun, perbincangan dan kajian saintifik terhadap isu-isu tersebut masih terhad. Oleh itu, kajian ini akan meneroka pengaruh nilai-nilai, kesedaran *halalan-tayyiban*, dan sikap pengguna keatas niat pembelian bagi produk kosmetik halal. Pengumpulan data secara soalselidik melalui 560 sampel pengguna muda Islam Indonesia telah dianalisis menggunakan *Structural Equation Modelling*. Berdasarkan dapatan kajian ini, telah menunjukkan bahawa nilai-nilai peribadi, kesedaran *halalan-tayyiban*, dan sikap terhadap produk kosmetik halal adalah merupakan faktor penting bagi pembentukan niat untuk membeli produk kosmetik halal. Secara keseluruhan, hasil kajian ini mengesahkan kesesuaian model nilai sikap – tingkah laku dalam konteks pembelian produk kosmetik *halal*. Transendensi diri dan pemuliharaan didapati sebagai faktor penentu kesedaran *halalan-tayyiban*. Di samping itu, kesedaran *halalan tayyiban* turut didapati mempengaruhi sikap terhadap produk kosmetik *halal*. Dapatan kajian juga menunjukkan bahawa kesedaran *halalan-tayyiban* telah memediasikan impak pemuliharaan keatas sikap terhadap produk kosmetik *halal*. Juga, terdapat hubungan yang signifikan antara sikap dan niat pembelian produk kosmetik *halal*. Sumbangan teori dalam kajian ini adalah melalui perkembangan model nilai sikap dengan meneroka kesedaran *halalan-tayyiban*. Kajian ini mencadangkan pemarkas untuk mengintegrasikan konsep *halalan-tayyiban* dalam aktiviti pemasaran strategik mereka untuk meningkatkan kesedaran *halalan-tayyiban* pengguna tentang amalan perniagaan yang halal, yang seterusnya boleh meningkatkan imej produk halal. Kajian ini juga mencadangkan pengeluar untuk melaksanakan konsep *halalan-tayyiban* ke dalam produk yang dihasilkan.

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Lastly, to my family members, their support gave me the will power to endure this journey. This is a new beginning of a wonderful endless journey

I certify that a Thesis Examination Committee has met on 10 September 2016 to conduct the final examination of Sutono on his thesis entitled “Influence of Values, Halalan-Tayyiban Awareness, and Attitudes on Young Muslim Consumers’ Intention to Purchase Halal Cosmetic Products” in accordance with the Universities and University Colleges act 1971 and the Constitution of the Universiti Putra Malaysia [P.U. (A) 106] 15 March 1998. The Committee recommends that the student be awarded the Doctor of Philosophy.

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LIST OF ABBRIVATIONS

AGFI	Adjusted Goodness Fit Index
AMOS	Analysis of Moments Structures
AVE	Average Variance Extracted
CFA	Confirmatory Factor Analysis
CFI	Comparative Fit Index
DF	Degree of Freedom
GFI	Goodness Fit Index
NFI	Normed Fit Index
SEM	Structural Equation Modelling
RMSEA	Root Mean Square of Error Approximation
TLI	Tucker-Lewis Index
TPB	Theory of Planned Behavior
TRA	Theory of Reasoned Action
VAB	Value Attitude Behavior

CHAPTER 1

INTRODUCTION

1.0 Preamble

This chapter begins with the background of the study that presents an overview of *halal* consumption and the present market. The importance of values and awareness of *halal* and *tayyib* in making purchase decisions and marketing strategy is also highlighted. Next, the problem statement addresses consumer values and *halal* issues and gaps identified for the study. This section is followed by the research objectives and research questions of the study. The significance of the study and the scope of the study are then discussed. Finally, the last section provides the organization of the thesis.

1.1 Background of the Study

The consumption and the demand for *halal* products have been on the rise. The *halal* industry has now expanded beyond the food sector to include pharmaceuticals, cosmetics, health products, toiletries and medical devices. With the increase in the number of affluent Muslims, the industry has also expanded further into lifestyle offerings including *halal* travel and hospitality services as well as fashion. This development has been triggered by the change in the mindset of Muslim consumers as well as ethical consumer trends worldwide. The *halal* market has also gained increasing acceptance among non-Muslim consumers who associate *halal* with ethical consumerism. As such, the values promoted by *halal* - social responsibility, stewardship of the earth, economic and social justice, animal welfare and ethical investment - have gathered interest beyond its religious compliance. The demand for *halal* certified products among non-Muslim consumers have been on the rise as more consumers are looking for hygienic, safe and ethical products (Golnaz et al., 2010; Ahmad et al., 2013). The appendage of '*halal*' to a product is not just a guarantee that the product is permitted for Muslims, but it has also become to the world, a trusted symbol for quality assurance and healthy lifestyle choices. Considering the paradigm shift on global issues such as sustainability, environmental protection, and animal welfare, the potential growth of the *halal* industry is becoming a lucrative market to be tapped into and is presently presenting a major global opportunity.

State of the Global Islamic Economy Report 2013 estimates global Muslim spending on cosmetics to be USD 46 billion in 2013 which is 6.78% of global expenditure (Thomson Reuters, 2013). The sector includes hair care, skin care, fragrance, makeup and other personal care segments (toothpaste, deodorants,

others). Total global spending on cosmetics is estimated to be USD 683 billion in 2013. The Muslim cosmetics market is expected to increase to USD 73 billion by 2019 and will make up over 8.2% of global expenditure. According to the market analyst TechNavio, the global *halal* cosmetics market is expected to grow at a CAGR of 13.7% over the period 2015-2019 (*Cosmetic Business*, 2015). Meanwhile, in the Southeast Asia, *halal* cosmetics market is currently valued at USD 945.8 million and it is expected to reach USD 1037.7 million by 2016 (*Future Market Insight*, 2015).

The emerging *halal* cosmetic market is seen by analysts as next in line for growth after the lucrative *halal* food sector. The main driver for this huge demand in *halal* cosmetics and beauty products stems from the demographics of a young, religiously conscious, and dynamic professional Muslim population. The growing trend towards eco-ethical consumption also drives the demand for *halal* cosmetics and beauty products.

The appeal of *halal* cosmetics mirrors a global trend for ethical beauty products that are not tested on animals and do not use animal derivatives, as well as booming demand for ranges based on natural ingredients that are kind to the hair and skin. Substances that are tested on animals in such a way as to cause unnecessary pain or pollute the environment would be avoided by religious, educated and conscientious consumers. There are significant overlaps between the *halal* consumers and the ethical and environmentally-conscious consumers.

Halal represents a holistic concept embracing the values of purity, safety and integrity in the way products are manufactured. *Halal* cosmetics items are ethical beauty products rooted in the science of *halal* and are free of impurities such as pig fat, gelatine, keratin, and other animal-derived ingredients, alcohol and harsh chemicals such as sulphates and parabens commonly found in many popular brands' products. *Halal* cosmetics are not just natural but also pure and hygienically manufactured, vegan and animal cruelty free. Such products are bound to be better for humankind as well as for the environment and animal kingdom. *Halal* cosmetics respond to a growing demand from consumers for eco-certification (organic, natural and free of animal testing) as well as Muslim consumers who are more religiously inclined and concerned with *halal* issues (Jusmaliani & Nasution, 2010; Golnaz et al., 2010) and concerned that the products they consume are not only safe for the body and of high quality, but also produced and processed in a manner that is safe for the environment (Kim & Chung, 2011).

Despite increasing research in *halal* products, only limited number of researchers studied about *halal* cosmetic products. Moreover, few have focused on factors influencing consumers' intention to purchase *halal* cosmetic products. Therefore, this study attempts to identify consumers' values that are in alignment with

halalan-tayyiban awareness of those aspects as important factors influencing their intention to purchase *halal* cosmetic products.

1.1.1 Importance of Values

In recent years there has been a shift from self-centric consumption to values-centric, implying that consumers will seek to satiate values that encompass the self as well as others (Nicholls, 2002). The consumers today tend to differ in their values that are important to them. They purchase many products as they have believed that these products will help to attain a value-related goal (Solomon, 2007). Global public opinion surveys have identified the growing influence of values in purchase behavior (The Minister of Agriculture & Agri-Food Canada, 2012).

As the general significance of values has been stressed, some consumption trends have emerged as a result. For instance, ethical consumption, which is associated with personal endorsement of conservation values (health, security) and self transcendence values (protecting the environment, animal welfare) and with organic food purchases (Shaw et al., 2005), has been progressively increasing. This pattern resonates well with the current consumer movement of preferring products that are ethical, safe for consumption and caring towards the earth as well as its dwellers. Thus, the consumers are making choices based on values and ethical considerations.

Cosmetic products are excellent examples, representing an opportunity to incorporate conservation and self transcendence values such as purity, hygiene, safety, health, environmental and animal friendliness. These sectors respond to a growing demand from consumers for eco-certification (organic, natural, and free of animal experimentation). The consumers demand to be assured that the products are not only safe for the body and of high quality, but also expect them to be produced and processed in a manner that is safe for the environment (Kim & Chung, 2011). The issue becomes an important area of research as there is growing participation in the *halal* cosmetics industry. This type of business is competitive, with various players competing to capture the unique consumer segment based on modern consumption trends that are sensitive to ethical values which are the determinants of success in the *halal* business.

Marketers need to make greater efforts to understand the values of consumers and how these values affect daily consumption behavior. When marketers know the values of their customers, they are in a better position to generate new interest in their products. With this information, marketers should frame their communications more appropriately to speak consumers' values, given that consumers use values in their purchasing decisions (Blackwell et al., 2001). In fact,

values are argued to be a more effective means than demographics to profile consumers and to segment markets (De Pelsmacker et al., 2005). So far, however, there has been little discussion about value-related trends, especially pertaining to *halal* products and only limited research has been conducted in this strategic area.

1.1.2 Awareness of *Halal* and *Tayyib* Aspects

In line with the progress of science and technology as well as with product development, the diversity of consumer products is increasing from year to year. As a result, consumers often do not know the actual contents of what they consume in terms of its raw material and processing. Meanwhile knowing the status of raw materials and production process of the consumer items is essential due to the *Shariah* obligation stating that any Muslim must consume only the *halal* and *tayyib* products (Al-Qaradawi, 2007). This situation is increasingly important since many consumer products are imported from places (nations) which do not follow the restriction of *halal* preparation according to Islamic law. On the other hand, many Muslims use products without thinking of the need to meet the *halal* requirements. It seems that many Muslims and non-Muslims do not fully understand the meaning and requirements of *halal*. They may think *halal* is only about the manner in which animals are slaughtered for consumption by Muslims (Muhammad, 2007) though the *halalness* of consumer products is very important as it might affect the worship and prayers of Muslims.

The increased number of cases about questionable status of products has raised many concerns among the Muslim consumers regarding *halal* status of the product. Most of cosmetic products are made by non-Muslim manufacturers and come from non-Muslim countries which can cause dispute about the *halal* status of its ingredients. Many cosmetics contain alcohols as humectants that help deliver ingredients into the skin and as emollients, or cleansing agents. Equally, some of the fatty acids and gelatine used in products such as moisturizers, shampoos, face masks and lipsticks are derived from pigs. As a result, the cosmetics and pharmaceutical sector are subject to greater scrutiny by Muslim scholars on the suspicion that many international brands are using enzymes extracted from pork meat or alcohol as a preservative, generating a great deal of cynicism towards these brands in Muslim customers (Mukhtar & Butt, 2012). This fact can be an example of reasons why Muslim consumers are now seeking *halal* cosmetic products.

The common issues for instance including the scheduled toxins in the ingredients, the side effects of genetically-modified organisms that affect the ecosystem and dramatically increasing demand for certified organic products are some serious problems that could be linked to the *halal* concept. The understanding of *halal* and *tayyib* is another of these value-based commitments that plays an important role in Muslims' consumption. Muslims are obliged by religion to clearly scrutinize products to make sure they are *halal* and *tayyib*. They are strongly encouraged by

the Islamic teachings to shy away from consumables that are doubted and harmful. As a result, Muslim consumers are proven to be very concerned about the *halal* status of products purchased or consumed (Rajagopal et al., 2011).

The consumers today are more religious and conscious towards *halal* products. Consumers will request for products that not only can satisfy their preferences, but also balance their harmonious and peaceful living (Abdul Aziz, 2010). However, understanding of *halal* based on the principle of *halalan-tayyiban* in a comprehensive way is lacking (Mariam, 2008). Many Muslim consumers still do not understand the spirit of *Shariah* governing these products. The principle of *halalan-tayyiban* is not confined to the strictly religious, but also involves the important values of quality, health, cleanliness and safety. This study will help to deepen understanding of *halal* and *tayyib*, particularly in the areas of cosmetics products.

The Quran creates the dietary standard based on the principle of *halalan-tayyiban*. The first term means legal under Islamic law and the second refers to good values of healthy, environmentally friendly, and respecting of human values (Hosen, 2012). Islamic scholars also suggest that the concept of *halal* and *tayyib* should be bound together in order to gain a holistic benefit (Sazelin & Ridzwan, 2011). It requires a comprehensive understanding of *halal* and *tayyib*. However, ecological and environmental issues often do not seem to be considered in making a decision about the *halal* status of the product despite the *Quranic* message of the need of harmonizing *halal* and *tayyib* so that the product is not only legal but also good for human health, environment and animals (Muttaqin, 2014). At the level of certification, ecological and environmental issues do not appear to be strongly considered, while at the level of consumption, it is found that some consumers choose to consume products with the *halal* label out of concern for ethical and ecological issues (Muttaqin, 2014). Therefore, this study attempts to explore Muslim consumers' awareness of *halal* and *tayyib* toward their consumed products.

1.1.3 Young Muslim Consumers

Research shows that young consumers are an important segment of today's market due to their number, as well as current and future potential spending power (Lazaravic, 2012). Present day's youth segment is not only a direct attractive market segment but also influences the entire family members' purchasing habits with their pester power. Youth are constantly making demands which are putting holes in their parents' pockets.

The reasons why the preferences of youth are specially studied are: (1) Young consumers are recognized as a specialized market segment for a variety of products, (2) Compared with the older generations, the younger generations have

unique consumption behavior and preferences, and they have more appetites for and consuming experience with new products, and are more likely to be the potential consumers for modern product companies.

The current consumption patterns among the young consumers, especially those who are self-conscious, seem to be changing. They prefer to consume goods according to their own values that express their own religious identity. They also stay firmly rooted in the values that define their ethnic identity such as family values, togetherness and community, religious ritual and cultural heritage. Therefore, they are likely to seek brands that reflect these values that are important to them out of concern for personal health and purity standards, the environment and public safety.

The young generation of Muslims are agents of change for the *halal* industry. They demand a diverse range of *halal* consumer goods and financial products that meet their nutritional, lifestyle and financial parameters specific to the Islamic faith. Because of their strong sense of identity as Muslims, this new Muslim consumer set wants to associate themselves with *halal* brands. Given their growing size, young Muslims will have a significant cultural influence on the consumption habits of the wider global Muslim community. They are a generation that embraces an Islamic lifestyle, and are becoming more knowledgeable about preserving *halal* as a part of their daily life.

A study by Ogilvy and Mather (2010) revealed that young Muslim consumers are proud of their religion, have high purchasing power, and high consumption patterns. The consumer is fundamentally different because of a strong reliance on faith and the ethical values of Islam. They are proud to be Muslim first and foremost. These consumers explain that Islam is what gives life purpose and direction. This new generation believes that religion should be adapted to suit individual lifestyles – but crucially, they are finding their own ways of doing so. Also generally, they agree that protecting Islamic values from Western lifestyle and media influence is important to them. They are undergoing a major reassessment of their relationship with religious structures, cultures, authority and consumption. They do not see a conflict between being a devout Muslim and living in a modern society.

Ogilvy and Mather (2010) reported that there is a significant change in Muslim consumer attitudes towards *halal* brands. While *halal* certification is important to establish credentials, this alone is no longer sufficient to persuade young Muslims of the integrity of the brand. They prefer a brand that offers solutions beyond the *halal* aspects without losing sight of the *halal* integrity. They are also more interested in the provenance of the brand as well as companies behind this brand. A report by Ogilvy Noor (2010) also revealed that this new Muslim consumer group forms a deep relationship with brands, and seeks brands that embrace important

values such as humility, transparency, purity and togetherness. Another market study by Thompson showed that young Muslims are more brand conscious. The report found that over 80% want to buy brands that support their Muslim or cultural identity whilst 75% would purchase a brand that makes them feel part of the wider community. Overall, the new Muslim consumer group are more dynamic in their taste, preferences and values, but maintain a strong identity with Islam and their culture.

Indonesia, the largest Muslim population in the world, has a relatively young demographic profile with 60.8 percent of the population aged below 35 years (*Euromonitor International*, 2012). The growing influence of Islam in everyday life can be seen in the expansion of mosques and Islamic schools, religious activism on university campuses, young women's practices of *hijab* and a booming market for Islamic fashion, music and *halal* products (Jones, 2010; Weintraub, 2011). These developments have opened up opportunities for middle-class youths to actively engage in both 'Westernized' youth cultures and parallel lifestyles based on more socially and religiously conservative Islamic values (Smith-Hefner, 2007). Rather than juxtaposing these different types of youth cultures as mutually exclusive of each other, scholars emphasize how Islam and capitalism are intertwined in the lives of moderate Muslims in Indonesia and other parts of Southeast Asia (Weintraub, 2011). Nilan finds that religiously devout young people "may engage with Muslim media and cultural products not only because these things are *halal* (permitted within the faith) but also because they bestow blessing" (Shirazi, 2016). She observes that devout Muslim Indonesian youth have selectively chosen certain beneficial aspects of Western culture while consciously marginalizing what is deemed offensive. She suggests that it is very crucial to understand how young people are able to navigate between the external Western influences and their own internal cultural norms which are inclusive of devoutness to Islam.

1.1.4 Overview of Cosmetics Industry in Indonesia

Indonesian spending for health and beauty products continues to grow significantly, making the country a prime target for cosmetics companies. The country's cosmetics market is worth more than US\$1.5 billion (Wasserbauer, 2014). This fact indicates that the cosmetics segment has a bright prospect to be further developed. In fact, cosmetics are no longer a lifestyle necessity but have become a staple of modern society. Even cosmetics users are now not confined to women but also include more and more men who are using cosmetics, such as soap, and moisturizers. People in the urban areas of the country are the biggest buyers of cosmetic products, while the rural population is showing dramatically higher interest in personal care products (Wasserbauer, 2014).

Another area of growth for cosmetics companies is the market for *halal* cosmetics, especially in Indonesia where 86 percent of the population is Muslim. As the

world's most populous Muslim country, the country has the potential to supply *halal* cosmetic products to the global markets as well as the local market. Interestingly, the country has the emerging middle-class that has money to spend and a growing appetite for the *halal* lifestyle. Muslims in the country prefers *halal*-endorsed products and services and chooses to spend money on lifestyle products in line with their religious and cultural requirements. According to *State of the Global Islamic Economy 2014-2015 Report* by Thomson Reuters, Indonesian Muslim spending on cosmetics was approximately USD 3.44 billion (see Table 1.1). Meanwhile, Technavio, as cited in Carlton (2015), reported that the *halal* beauty market in the country has increased from year to year as shown in Table 1.2.

Table 1.1: Indonesian Muslim Spending on *Halal* Lifestyle

Sector of <i>Halal</i> Lifestyle	Muslim Spending (USD Billion)
Food	USD 190.40
Financial	USD 36.00
Travel (Haji & Umrah)	USD 7.50
Fashion	USD 18.40
Hotel & Recreation	USD 9.37
Pharmaceuticals	USD 4.88
Cosmetics	USD 3.44

Source: State of the Global Islamic Economy 2014 – 2015 Report by Thomson Reuters

Table 1.2: *Halal* Beauty Market 2013 – 2015

Market	2013 (USD Million)	2014 (USD Million)	2015 (USD Million)
Australia & New Zealand	1.34	1.36	1.37
China	17.30	19.98	18.74
Thailand	20.40	21.61	23.01
India	77.89	84.62	92.23
Pakistan	119.70	130.52	142.85
Indonesia	255.00	283.00	315.74
Malaysia	306.68	340.41	379.56
Total	798.31	881.50	973.50

Source: Technavio, cited in Carlton (2015)

Even though cosmetic products generally have been well established in Indonesia, *halal* cosmetic items still have not captured the eye of the consumers and gained a high market share in the country. *Halal* cosmetics still have a relatively low market share compared with other established non-certified *halal* cosmetics. *Halal*

cosmetics also have not been the most popular or highest selling brand of cosmetics items. Despite the importance of this market segment, research on *halal* cosmetics consumption in Indonesia has been relatively scant.

1.2 Problem Statement

Modern marketing seems to have started to make a significant paradigm shift from a consumer-centric to a value-driven approach (Kotler et al., 2010). It reflects the importance of values in making decisions for consumers. However, the values have not been widely used to predict purchase behavior. Relatively little is known of how personal values influence consumer choice and which dimensions of values translate into purchase behavior (Grankvist et al., 2007). *Halal* industries in this case play a crucial role as it clearly is based on values, known as Islamic values (Zakaria & Abul-Talib, 2010). However, how the values can be expected to influence subsequent preferences for *halal* products in a Muslim market have been inadequately addressed.

Most studies examining self transcendence values are related to organic, sustainable and fair trade products (Thøgersen & Olander, 2002; Norrlund & Garvill, 2003; Dreezens et al., 2005; Shaw et al., 2005; De Pelsmacker et al., 2006; Grankvist et al., 2007; De Boer et al., 2007). Other studies examining conservation values are related to organic products (Lea & Worsley, 2005; Gracia & de Magistris, 2007; Stobbelaar et al., 2007). However, few studies have thus far attempted to provide a detailed view on the values that are employed in the assessment of *halal* products and to what extent these values differ between consumers. Even though previous studies have examined the attitude–intention relations in the context of *halal* products (e.g. Bonne et al., 2009; Susilowati, 2010; Salehudin & Luthfi, 2010; Golnaz et al., 2010; Abdul Aziz et al., 2010), very limited studies have examined values-attitude-intention relations in this context.

A great deal of research exploring values pertaining to consumer behavior has been conducted in Western countries that have similar views and cultural values (e.g. Jayawardhana, 2004; Honkanen et al., 2006; Tudoran et al., 2009). Consumers in Asia, especially Muslim consumers in Indonesia, hold different values compared to consumers in Western countries. However, there is a lack of research on the values in the context of Muslim consumers in respect to *halal* products.

It is generally acknowledged that consumers' awareness that the product meets *halal* standards will affect their attitudes towards *halal* products (Shaari et al., 2013; Teng & Wan Jusoh, 2013; Ambali & Bakar, 2014). However, the role of *halalan-tayyiban* awareness in the purchasing behavior model is still not well established. Therefore, it is important to investigate the role of *halalan-tayyiban* awareness in predicting attitudes and behavioral intention of purchasing *halal* products.

Numerous studies supported the importance of young consumers' appeal toward *halal* products (Hasyim & Musa, 2013; Abdul Khalek, 2014; Abdul Khalek et al., 2015). Research showed that young consumers have different patterns of behavior compared to the older consumers. Recent evidence also suggests that young people have been acknowledged as a differentiated segment of the market for a variety of products. The behavior of young people has received increasing attention among marketers. To understand this segment, it is important to know what factors are playing key roles in buying decisions. Therefore, this study attempts to explore the factors influencing young Muslim consumers' intention of purchasing *halal* products.

Obviously, there is still a need for much greater understanding on how values and *halalan-tayyiban* awareness affect the consumers in their *halal* product consumption. To be investigated should be to what extent consumers' values and *halalan-tayyiban* awareness drive *halal* product preferences and buying behavior. However, there is relatively little research that has explored the values and *halalan-tayyiban* awareness of young Muslim consumers. The present study focuses on this neglected area. Therefore, to fill the gap, the present study employs the value-attitude-behavior model that was introduced by Homer and Kahle (1988) to predict consumers' intention to purchase *halal* cosmetic products. This study seeks to improve the model by exploring *halalan-tayyiban* awareness in the context of young Muslim consumers.

1.3 Research Objectives

The difference in consumers' values, *halalan-tayyiban* awareness and attitudes may open a new path for *halal* product companies, helping marketers to find their target group among the consumers, and positioning the products based on values and *halal* issues. Therefore, the major objective formulated for this study is to investigate the effect of type of values (self transcendence, conservation), *halalan-tayyiban* awareness and attitudes on intention to purchase *halal* cosmetic products. This study has four specific objectives:

- 1) To examine the influence of self transcendence and conservation on *halalan-tayyiban* awareness of cosmetic products;
- 2) To investigate the influence of *halalan-tayyiban* awareness of cosmetic products on attitude towards *halal* cosmetic products ;
- 3) To examine the role of *halalan-tayyiban* awareness of cosmetic products in mediating the influence of self transcendence and conservation on attitude towards *halal* cosmetic products;
- 4) To investigate the effect of attitude towards *halal* cosmetic products on intention to purchase *halal* cosmetic products.

1.4 Research Questions

Based on the objectives, the following research questions are developed. The main research question addressing the issue of this study is:

“To what extent do type of values (self transcendence, conservation), *halalan-tayyiban* awareness, and attitudes influence intention to purchase *halal* cosmetic products?”

The main question is answered by asking the following four questions:

- Q1: To what extent do self transcendence and conservation influence *halalan-tayyiban* awareness of cosmetic products?
- Q2: To what extent does *halalan-tayyiban* awareness of cosmetic products influence attitude towards *halal* cosmetics?
- Q3: To what extent does *halalan-tayyiban* awareness of cosmetic products mediate the influence of self transcendence and conservation on attitude towards *halal* cosmetics?
- Q4: To what extent does attitude towards *halal* cosmetic products influence intention to purchase *halal* cosmetic products?

1.5 Significance of the Study

This study adds to the existing body of knowledge by testing the value-attitude-behavior model in the context of *halal* cosmetics purchasing. Such insight can be used to explain many questions pertaining to the positioning, advertising and marketing strategy and provide the marketing community with the knowledge necessary for successful differentiation of *halal* cosmetic products for commercial success. More importantly, these insights may develop greater understanding of how values and *halalan-tayyiban* awareness may influence the purchasing behavior of *halal* cosmetic products.

This study identifies the values and *halalan-tayyiban* awareness underlying young Muslim consumers' attitude and intention of purchasing *halal* cosmetic items. Consequently, it would likely aid Muslim consumers in making their purchase decisions that reflect the values and *halalan-tayyiban* awareness they have. The findings of this study can help marketers to craft effective competitive marketing strategies by meeting consumers' wants and needs at a deeper level. Understanding the underlying values and *halalan-tayyiban* awareness which guide Muslim consumers' buying behavior will enable marketers to win their buyers emotionally and gain their trust relatively more easily. Furthermore, it is expected to give valuable insight and knowledge into Muslim consumer values and *halalan-tayyiban* awareness for segmentation and marketing communication planning.

This study represents original research on Muslim consumer values and *halalan-tayyiban* awareness and their impact on consumer purchasing behavior of *halal* cosmetic products, which has not been tested before. The result of this study will contribute to the literature on the field of consumer behavior research. Furthermore, it will add to the body of knowledge in these fields from the Indonesian perspective and contribute to generalization of the existing body of knowledge. This study has also extended the literature in terms of empirical studies on Islamic consumption models. The analysis and results can specifically help the development of the Islamic model of consumer behavior and understanding of Islamic economics in general.

This study clarifies the applicability of the value-attitude-behavior model. The findings of this study may be useful for understanding which type of values and *halalan-tayyiban* awareness that must be stressed to translate this insight into purchase behavior. The outcome of this study may also prompt and allow others to conduct research on other factors or other variables that can possibly strengthen the relationship between values, attitude and behavior in the context of *halal* products.

This study extends the literature in terms of empirical studies on the value-attitude-behavior model. To date, few studies have attempted to empirically examine the model in the context of *halal* products. This study provides new theoretical insights into factors improving the model by incorporating *halalan-tayyiban* awareness. Thus, understanding the values and *halalan-tayyiban* awareness and how they impact on purchasing behavior is also important for academicians, practitioners and society.

Given the few *halal* researches on young Muslim consumers in Indonesia, this study attempts to examine factors influencing young Muslim consumers' intention of purchasing *halal* products. This study contributes to the body of knowledge by providing empirical data on *halal* consumption from the perspectives of young Muslim consumers living in Indonesia.

1.6 Scope of the Study

Since the scope of the study is focused on extending and testing the value-attitude-behavior model, the main conceptual framework of this study is built from that model. The main scope of this study is to integrate *halalan-tayyiban* awareness into the model. The investigation of the study is focused on the young Muslim consumers aged 18 - 35 years. Using purposive and quota sampling, a total of 560 respondents who live in the metropolitan regions of Indonesia: Jakarta, Surabaya, Bandung and Semarang form the sample population of the study. The area scope of the study is *halal* cosmetic products, which includes: skin care, hair care, make-up, and perfume and toiletries products. The scope of data analysis uses a multivariate

analysis that involves structural equation modelling to test the measurement model and the structural relationships between the variables and to evaluate the hypotheses of the study.

1.7 Organization of the Thesis

This subsection will describe the organization of the whole thesis and contents for every chapter. Chapter One presents an overview of the emergence of *halal* products as a global phenomenon which emphasizes values and *halal* issues. This chapter includes: (1) background of the study; (2) problem statement; (3) research objectives; (4) research questions; (5) significance of the study; (6) scope of the study; and (7) organization of the thesis. Chapter Two presents the literature review for all variables used for the construction of the theoretical framework. There are four sections for reviewing literature: values, the concept of *halalan-tayyiban*, attitude, and intention. In line with the literature study, Chapter Three explains the research framework, conceptual model, and hypotheses development.

The methodology used in the present study is presented in Chapter Four. This chapter covers research design, sampling procedure, research instrument, data collection, and statistical techniques. The fifth chapter presents findings and discussion. The last chapter discusses contributions of the study from five perspectives: theoretical, conceptual, methodological, practical, and policy contributions. The limitations of the study and suggestions for future research to expand the current study are discussed at the end of the final chapter.

Table 1.3: Summary of Research Objectives and Questions

No	Research Objectives	Research Questions
1.	To examine the influence of self transcendence and conservation on <i>halalan-tayyiban</i> awareness of cosmetic products	To what extent do self transcendence and conservation influence <i>halalan-tayyiban</i> awareness of cosmetic products?
2.	To investigate the influence of <i>halalan-tayyiban</i> awareness of cosmetic products on attitude towards <i>halal</i> cosmetic products	To what extent does <i>halalan-tayyiban</i> awareness of cosmetic products influence attitude towards <i>halal</i> cosmetic products?
3.	To examine the role of <i>halalan-tayyiban</i> awareness of cosmetic products mediates the influence of self transcendence and conservation on attitude towards	To what extent does <i>halalan-tayyiban</i> awareness of cosmetic products mediate the influence of self transcendence and conservation on attitude towards <i>halal</i> cosmetic

halal cosmetic products products?

4. To investigate the effect of attitude towards *halal* cosmetic products on intention to purchase *halal* cosmetic products To what extent does attitude towards *halal* cosmetic products influence intention to purchase *halal* cosmetic products?
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